

## **Sayings of Imam Zayn al-Abidin (A.S.)**

Compiled and Translated by: Syed Zainulabedin Razavi, Tehran, Iran

### **1. Exalted soul**

A person who has an exalted soul shall look down at the illegitimate worldly pleasures and materialism.

(Note: Legitimate worldly pleasures lead a person to cognizance of God and thankfulness to Him),

### **2. Contentment**

One who is content with whatever God has destined for him is the most wealthy and needless person.

(Note: Luxuries are extravagance and therefore sin. A contented person is patient and does not commit theft and murder but endeavours to expel poverty by legitimate means. There will be no poverty during the kingdom of the promise savior of Imam Mehdi.

### **3. Accepted deeds**

No performance with piety can be trifling; how could it be trifling when it is accepted by God?

### **4. Safe from punishment**

People who are safe from God's punishment are those who fear God more than others.

### **5. Wrath of God**

God is most wrathful against a person who accepts the teachings of an Imam, but does not follow the conduct of the Imam practically.

Wrath of God means His punishment. On the Judgment Day, people will be called with their Imams, as indicated in the Holy Qur'an: "Remember the day when We will call every people with their Imam. (17/71)"

### **6. Delight of God**

Next to cognizance of God, nothing is more pleasing to Him than chasteness of stomach and chasteness of sexual organs.

Angels are devoid of appetite for food or sex. The person who gave good tidings of a son to Virgin Mary was an angel.

### **7. Wise guides**

A person goes astray when he lacks a wise guide.

### **8. Liked by God**

God likes a mu'min (believing) sinner who seeks forgiveness.

### **9. Imams and the sins**

Convey to our devotees that we do not release you from your accountabilities for God if you

disobey Him in this life, as one cannot have access to love for us and loyalty to us without giving up sins.

A person from a rich country once said, 'We have everything we require, so we do not need God.' Many people think like that when they are devoid of spirituality to give up sins. A person who lacks spirituality is as dead as a robot.

#### **10. Warding off tyranny**

Our true lovers are those who strive in our way and prevent tyranny and oppression from reaching us.

#### **11. Hospitality**

Perfect magnanimity is to be hospitable to a guest like our ancestor Abraham who served his guests with hospitality.

Prophet Abraham had prayed to God that he should be blessed with Imams from his progeny. God replied to him that only the just would be made Imams. The Fourteen Infallibles (i.e. the Holy Prophet Muḥammad, Lady Fatimah al-Zahra', and the Twelve Imams) were just.

Prophet Abraham had brought a roasted calf for his guests, who refused to eat. His guests were angels in human guise. Angels do not eat, nor do they have sexuality.

#### **12. Backbiting**

Abstain from backbiting, because it is the food of dog-like men.

The backbiter and the one who hears backbiting both are punished alike by God. Shaykh al-Bahai rewarded and thanked the person who slandered him. When he was asked for the reason, he replied, "All of my sins and faults have been transferred to the scroll of the backbiter."

God says in the Holy Qur'an: "No bearer shall bear another's burden. (53/38)" It may be wondered why the sins of the slandered person are transferred to the slanderer, while God is too just to punish a person for the sins committed by another: "God does not commit a particle weight of injustice. (4:40)"

Answering this question, Ayatollah Jawadi Amuli, an exegete of the Holy Qur'an, says, "If a murderer kills a person who is burdened with debts, it is then obligatory upon the murderer to pay off all the debts of the person he has killed. Is it tyrannical or unjust? Nay, it is perfect justice. Similarly, when a person backbites, he actually murders the honor and personality of the person backbitten; therefore, he has to bear the burden of all the sins of the slandered person. It is perfect justice."

#### **13. Shamefulness for sins**

One who desires to have honor without inheriting it from a renowned noble family, desires to have awe & solemnity without might or monarchy, and desires to have prosperity sans poverty, should move from the humiliation of sinning and criminality to the veneration of obedience and loyalty to God.

#### **14. Companionship**

My son! Do not keep company with those who break their relations with their relatives, because I have found that such ones are denounced three times in the Holy Quran. Beware of companionship of the transgressor, as he will barter you for a morsel of food or

even less than that.  
Beware of company of the miser, for he will not part with his wealth to help you when you need it most.  
Avoid the company of a liar, as he is like a mirage, he will present the distant as near, and the near as distant.  
Moving with the pious invites you to righteousness.

### **15. God**

Glorious is He Who regards acknowledgment of His blessings as praise of Him. Glorious is He Who regards declaration of inability to thank Him as thankfulness to Him.  
There are many hidden blessings of God about which we have no knowledge. In fact, we are completely ignorant and unable to comprehend God's hidden blessings.

\* Act and fulfill the purpose of life

Think and contemplate, and act to fulfill the purpose for which you are created, as God has not created you in vain and without any purpose.

### **16. Be cautious**

Beware of companionship with sinners and criminals.  
Do not assist the tyrants.  
Do not become neighbor of transgressors; protect yourself from their intrigues and plots. Be distant from their arena.

### **17. Recognize the divine guides**

Know that whoever opposes the divine authorities of God and follows a religion not revealed by God and obstinately sticks to his own views instead of following the divine guides will be shoved into fire that devours bodies, which were overwhelmed by their wretchedness.

O sagacious people! Take lesson and praise and thank God for His guidance and remember that you cannot flee from the power of God towards any other power, and God is observing your performance, and towards Him you will be returned and resurrected. Therefore, derive full benefit from sermons and admonitions and be possessed of good conduct of the righteous and the benevolent.

### **18. Never too late**

Do not hesitate from abandoning an evil, even though you have been notorious for it.

### **19. The noble and the honorable**

O God! Safeguard me from assuming that a destitute is contemptible and low, and from assuming that the rich has a superior personality, because the noble is one, whom obedience to God has ennobled, and the honored is one, whom worship of God has made honorable.

### **20. Deception, Pride and Negligence, why?**

Many a person is deceived because of flattery. Many a person become proud because of God's concealment of their sins and faults. Many a person gradually become negligent because of God's beneficence.

### **21. Why Blessings are changed?**

The sins that alter the blessings of God are: (1) tyranny and oppression against people, (2) giving up virtuous habits, (3) affectation and hypocrisy regarding good deeds, (4) denial of blessings, and (5) abandoning thankfulness.

### **22. Highest Certitude**

Resignation to agree with the unpleasant fate is the highest degree of certitude.

### **23. The master key**

The best key for all affairs is truth, and the best end of all affairs is faithfulness and loyalty.

### **24. Dangers in this world**

Imam al-Sajjad was asked, "Who is in greatest danger?" He replied, One in greatest danger is he who does not regard this world as dangerous for himself.

### **25. Apologize promptly**

One who fears the fire of Hell, will hasten to repent and beg forgiveness for his sins from God, and will abstain from prohibitions.

### **26. Prayers of Imam Sajjad**

Al-Sahifah al-Sajjadiyyah, A Spiritual Feast In praise of God: (Abstract from the first supplication)

Praise be to God for giving us the true knowledge of His own Self and for His inspiring us for offering Him thanks and for opening the doors of knowledge about His Lordship, and for leading us towards Him with sincerity of professing His Oneness and for keeping us away from skepticism and suspicion in His command.

Praise be to God! Had he withheld His creatures from the knowledge of His praise over what He has tested them with His continued favors and what He has poured over them from His manifest blessings, they would have benefitted from His favors without praising Him, and flourish in his sustenance without thanking him.

Had such been the case they would have left the limits of humaneness and proceeded towards beastliness and would have become as described in his firm book. "They are but like the cattle- nay, but they are further astray from the right way."

### **27. Supplication for seeking refuge against evils**

O God! I seek refuge in You from:

incitation of greed,  
violence of anger,  
domination of malice,  
weakness of patience,  
dearth of contentment,  
perverseness of conduct,  
insistence on lust, and  
sway of fanaticism.

\*O God! I seek refuge in You from:

servitude to whimsical desires,  
opposing divine guidance,

negligent nap,  
pursuing troubles,  
safeguarding evil by opposing truth,  
persistence in sin,  
belittling disobedience, and  
overestimating obedience.

\*O God! I seek refuge in You from:  
ostentation of the rich,  
abasing the destitute,  
bad mastership over subordinates, and  
failing to thank the beneficent.

\*O God! I seek refuge in You from:  
assisting a tyrant,  
abandoning the distressed,  
desiring what is not rightfully ours, or  
delving in knowledge without proper knowledge.

\*And we seek refuge in You from:  
imposing treason or deceit on anyone,  
self-conceit for our accomplishments, and  
prolonging our hopes.

And we seek refuge in You from:  
evil intentions,  
looking with contempt at the minors,  
Satan dominating over us,  
time distressing us, and  
the mighty oppressing us.

\*And we seek refuge in You from:  
having lavishly, and  
from lack of sufficiency.

\*And we seek refuge in You from:  
the glee of adversaries,  
unavoidable need for turning away from truth,  
living in adversity, and  
dying without preparedness.

\*And we seek refuge in You from:  
the most horrible regret,  
the most grievous trial,  
the most miserable misery,  
the evil departure,  
the deprivation of award, and  
from beginning of punishment.

\* O God! Bless Muhammad and his Household and give me and to all the believing men and women refuge from all these with Your Mercy, O Utmost Merciful of all the merciful!

## **28. Noble Morals**

A piece of Imam al-Sajjad's famous supplication known as Makarim al-Akhlaq reads:  
O Allah, bless Muhammad and his Household,

cause my faith to reach the most perfect faith,  
make my certainty the most excellent certainty,  
and take my intention to the best of intentions  
and my works to the best of works.

O Allah, bless Muhammad and his Household.

O Allah, complete my intention through Your gentleness,  
rectify my certainty through what is with You,  
and set right what is corrupt in me through Your power...

Al-Sahifah al-Sajjadiyyah is an excellent book of supplications. It guides people to the concept of God and His finalized religion. One of its supplications describes excellences of moral traits for improving the character and conduct of people which is the aim of all heavenly religions. The Holy Prophet (S.A.W.) is reported to have said, "I have been sent to you for perfecting the nobilities of character."

Among the excellent ideals mentioned in this supplication is to ask God for:

1. Purification of intentions.
2. Attaining perfect faith and perfect certitude.
3. Seeking nothing from creatures of God.
4. Taking refuge in God from satanic mischief.
5. Basic foundations for good conduct.
6. Role of divine leaders in guidance of people.
7. Robes of the righteous and the pious.
8. Control of one's evil self that prompts towards evil.
9. Obstacles in acceptance of prayers.
10. Importance of invoking God's blessings upon the Holy Prophet Muhammad and his Household.

### **29. Supplication for health with gratefulness for it.**

The Holy Prophet (S.A.W.) is reported to have been asked, "What is the best thing to be besought from God on the Destiny Night (laylat al-qadr)?" He replied,

Implore God for good health.

Disease makes us realize the value of good health.

Thanking God for good health increases His blessing of good health many times.

Imam al-Sajjad's supplication for good health

\* O God! Bless Muhammad (S.A.W.) and his House folk

And clothe me with good health from You

And safeguard me with good health from You

And make me honored with good health from You

And enrich me with good health from You

And give me good health as alms from You

And bestow upon me good health from You

And pave for me good health from You

And cure my diseases with good health from You

And do not sever from me the blessing of good health

from You in this world and in the hereafter

\* O God! Bless Muhammad (S.A.W.) and his House folk and bless

me with health - a health with sufficing, curing,

enhancing, progressing a health generating strength

(immunity) in my body, a wellbeing in this world and in  
the hereafter

\* And bestow on me health and security  
And safety in my religion and body  
And perception in my heart

And permeation and foresight in my affairs  
And awe and fear of You.(God)

And strength for obeying Your commandments  
And abstaining from sins and prohibitions

\* O! God bless me this year and in all years with the Hajj pilgrimage and the Umra ceremony  
And with pilgrimage of the graves of your Messenger. (May Your blessings and Your mercy  
and immense benefaction be upon him and his household) and of the house folk of Your  
Messenger, upon them be peace perpetually as long as You keep me alive, and make that  
pilgrimage accepted, thanked, remembered with praise and treasured with You.

Note: The Imam has used the word graves (Quboor) as plural to indicate that the pilgrimage  
of the grave of Holy Prophet and the graves of the Imams are equally accepted and  
treasured by God.

If people invoke God's blessings upon the Holy Prophet and his Household five times in daily  
prayers and then fight against and murder them, how can God accept their invocations and  
pilgrimage? Politicians who were ambitious for worldly power deceived the masses and  
enslaved them with wealth from common treasury; so, the masses obeyed the hypocritical  
politicians and defied God! Is it not hypocrisy to invoke God's blessings upon the Holy  
Prophet and his Household and then fight against and murder them?

\* (O God 🌿 Make my tongue recite Your praise, Your thanks, Your glorification and Your  
sincere applause

And broaden my heart for cognizance of virtues of Your religion

\* And protect me and my progeny from the damned Satan

And from the harm of poisonous creatures and pests, and vulgar crowds and evil eyes

And from the evil of every rebellious Satan

And every headstrong and disobedient ruler

And from the evil of every entertained opulent

And from the evil of every weak and strong

And from the evil of every noble and ignoble

And from the evil of every minor and major one

And from the evil of every near and distant

And from the evil of every Jinn and man who declared war on Your Messenger and His  
Household (Imams).

And from the evil of every moving creature that You hold by the forelock. Indeed, You are  
on the straight path. (God's highway has neither evil nor injustice.)

\* O God! Bless Muhammad (S.A.W.) and his Household and if anyone has evil intention  
against me, turn him away from me and remove his artifice from me.

Divert his evil from me and dispel his guile towards his throat.

\* And place a barrier in front of him to make his eyes blind towards me, and deafen his ears  
towards my mention, and lock his heart from thinking about me and silence his tongue  
against me and break his head and abase his honor and crush his haughtiness and bend his  
neck and dispel his arrogance and make me secure from all his infliction, his evil, and his  
malignity, and his slander, criticism, malice, enmity, snares and traps, his fighters on foot

and his cavalry. Indeed, You are Mighty and Powerful.

### **30. Imam al-Mahdi**

(Quoted from Imam al-Sajjad's supplication on the 'Arafah Day)

O God! You have helped Your religion at all times with an Imam, whom You have set up as a guiding banner for your creatures (servants) and a guiding light tower in Your countries, when his cord is linked to Your cord. You have appointed him as a means (intercessor) to Your gratification, and made obeying him obligatory and warned against disobeying him; and commanded compliance with his commands, and abandoning what he forbids. And that no over-taker should go ahead of him, nor one who lags behind linger back away from him. So he is the refuge for the seekers of refuge and the cave for shelter of the faithful, and the handhold of the adherents, and the radiant light for inhabitants of the worlds.

O God! So allot Your guiding authority with thankfulness for all that You have favored him with and allot us likewise concerning him.

And grant him power from You to help him and open the way for him for an easy victory and help him with Your most steadfast pillar, and support his back, and strengthen his arm, safeguard him with Your eye, and preserve him with Your protection, and help him with Your angels and assist him with Your ever-victorious troops.

Through him establish Your Book, Your legal limits Your laws, and Sunnah of Your Messenger, upon him and his Household be Your blessings. O God! And enliven through him what the tyrants had put to death, viz, the characteristic sites and outlines of Your religion (true Islam) and through him glaze justice, clearing rust from Your way, and remove the obstacles from Your path, and eliminate the transgressors from Your way.

And erase through him the unpredicted distortions in Your intended goals. and make his leanings towards Your lovers and friends gentle and give him an upper hand over Your enemies.

Bestow upon us his clemency, his mercy, his tenderness and sympathy and make us his listeners and those who obey him and strivers for his satisfaction, helping and defending him and under his auspices attaining nearness to You and Your messenger, Your blessings be on him and his Household , O God.

Another abstract from the same supplication:

O God! Bless those who await their days (Era of Return) and bless those who direct their eyes towards them (A'imma) with blessings which are bountiful, purifying, amplifying, fresh and fragrant!

I am the one who disobeyed You with my free will.

I am the one who was awed by Your servants and felt secure against You.

I am the one who dreaded not Your punishment and feared not Your severity!

By the rights of him (Imam of the present age) whom you have distinguished among Your creation,

And by him whom You have chosen for Yourself.

And by the right of him whom You have selected from Your creatures.

And by him whom You have picked for Your task,

By the right of him the obeying of whom You have likened to obeying You,

And by him the disobeying of whom you have made like disobeying you,

And by the right of him whose friendship You have bound to Your friendship,



And by him whose enmity you have linked to your enmity!  
Shield me in this day (Arafa) of mine by that through which You shield him who prays  
fervently to You.

[Abstracts from the munajat (Confidential Prayers)]

### **31. Prayers of those who repent**

My God! You are the one who opened for Your servants a door for seeking Your pardon and named it repentance, so You have said: Repent to God with sincere and unswerving repentance. Then what excuse has one who neglects entering into this door after its opening?

O Responder to the distressed, do not disappoint my hope in You and accept my repentance and conceal and eliminate my faults through Your Kindness and Mercy, O the Utmost Merciful of all the merciful!

Prayers of those who remember God

O God, I pray forgiveness from you for every (legitimate) pleasure without remembering You and for every comfort without adoring You and for every happiness without nearness to You and for every profession without obeying You.

Even legitimate pleasures, comfort and professions are considered as sin and the Imam ask for forgiveness from God; hence there is a saying that good deeds of the virtuous are sins for those close to God.

### **32. Prayers in Complaint to God**

My God! I complain to You of a soul commanding evil. It hurries me to misdeeds and makes me delay repentance.

My God, I complain to You of an enemy who misguides me and a Satan who leads me astray, and adorns and beautifies for me love of this world and hinders me from Your Obedience and Nearness.

My God, I can neither move nor stir except through the strength and energy given by Your powerful Might.

And there is no relief for me from the evils of this world except through Your Protection. So I beg you by Your far reaching Wisdom, not to make me a target of trial and be for me a protector against acts of disobedience.

### **33. Prayers in Fear of God**

My God do not lock the door of Your Mercy towards those who profess Your Oneness. My God, give me refuge against your agonizing wrath and furious anger. O the Affectionate, the Kind! O the most Merciful, the most Compassionate! O the Compeller and Subduer, O the most Forgiving! O the most Concealing and Covering! Relieve me from the punishment of Hell and the disgrace of shame through Your Mercy when the virtuous are separated from the vicious. And every soul is paid in full what it has earned and they shall not be oppressed tyrannically.

\* Prayers with Hope in God

My God! Has anyone dismounted at your door hoping for generosity and you have not shown him magnanimity?

Is it good that I leave your door disappointed! While I do not know any other Master attributed with beneficence?

How could I hope in others when all beneficence is in Your hand?  
How could I expect from others when Yours are the Creation and the Command?  
How could I forget you, while you never cease to remember me?  
I ask You by Your generosity to show kindness towards me through your gifts and lift the  
curtains of blindness from my sight by Your Mercy O the Utmost Merciful of all the merciful!

#### **34. Prayers of those inclined towards God**

Though excessive disobedience and rebellion have estranged me from You, the glad tidings  
of forgiveness and gratification have made me feel intimate with you.

I am fleeing from You towards You.

Fleeing from Your displeasure towards your good pleasure.

Your cover over me through Your forbearance----tear it not.

My vicious acts which You do know---- forgive them.

My God! I have come to You craving Your Beneficence, desiring Your Kindness, seeking  
sublime virtues from You, abasing myself before Your Mightiness and Majesty.

So act towards me with Forgiveness and Mercy of which You are worthy, and do not act  
towards me with punishment and vengeance of which I am worthy.

#### **35. Prayers of the Thankful**

My God! The continuous flow of Your bounties has distracted me from thanking You.

My God! My thanksgiving is trivial before Your excessive favors.

Your favors are so abundant that my tongue is too weak to count them. Your blessings are  
so numerous that my understanding is too limited to grasp them.

So how can I accomplish thanksgiving?

My thanking You, requires thanking You once again, as it becomes incumbent upon me to  
thank You for granting me ability to thank You.

Praise be to You for Your good trials, and abundant favors.

A praise to win Your gratification and attract Your magnanimous Goodness and Generosity.

#### **36. Prayers of those Cognizant of God**

My God! Tongues are incapable of access to Your praise to suit Your Magnificence.

And intellects are unable to grasp the essence of Your Beauty.

Eyes are blinded by the nearness of Your radiant glories.

You have not provided to Your creatures any way of cognizance of Your Self except  
incapacity to know You.

My God! Place us among your lovers whose warmth of love has seized all their hearts.

The curtains have been removed from their eyes and the darkness of doubt expelled from  
their convictions and conscience.

And the obsession of suspicion has been negated from their hearts and from their secret  
thoughts. And their breast broadened by the truth of Your Cognizance.

Their heroism has heightened through antecedent bliss in abstinence (asceticism).

Their drinking is sweet from the springs of benevolence.

Their secret thoughts are pleasant in the sittings of intimacy.

Their assembling is secure in the places of fear.

Their souls are serene and satisfied for returning to the Lord of lords.

Their eyes have brightened by beholding\* (with heart) their Beloved One (God).

My God! How delicious for the hearts are the thoughts which inspire Your remembrance!

How sweet is the way towards You through utopian roads of the unseen (worlds)!

How delightful is the relish of Your love.

How pleasant the drink of Your nearness!

So give us refuge from Your expulsion and Your Banishment.

and place us among the choicest of those, (who have Your Cognizance) and Your most righteous servants, Your most truthful followers and Your most sincere worshippers.

\*No one has seen God, Mosses used to speak to God and God's voice emitted from a tree.

God can make anything speak, even particles of sand.

### **37. The Rights of God (the Creator of the entire universe)**

Imam al-Sajjid's treatise on Rights: If all mankind honor the rights as indicated by the Imam, this world will become a paradise. All races from the posterity of Adam and Eve have equal opportunities for attaining perfection of character by honoring all these rights.

The rights of God are the most important and root of all rights.

The right of God is to maintain good relationship with Him and His creation. The best creation of God is man with soul and body. You are a trustee of God for wellbeing of your body and soul in this world and the hereafter. God sent His divine guides (the messengers and Imams) who explained the rights of your soul and body as a part of God's rights.

The right of your soul is to obey God and His messengers for bliss in this world and the hereafter and to worship and pray to Him with sincerity without associating any partners with God.

God does not need our worship He is beyond needs and necessities. There are trillions of angels who devotedly worship God. It is we who are direly in need of worshipping God with sincerity, to purify our soul and attain nearness to God and deserve God's eternal paradise.

Then we will be recompensed ten times for all of our good deeds.

To keep our soul free from pollution, it is necessary to honor the rights of our body from head to foot by seeking help of God.

The rights of body consist of controlling the tongue, ears, eyes, hands, legs, stomach, and reproductive sexual organs. All these parts of body have their rights upon you, and you will relish the delight of life by observing their rights.

The right of tongue is to regard it as too noble to scold or slander. You should use it to express kindness and to speak well about people.

The right of ears is to hear nothing which is unlawful like slander, prohibited music and so on ...

The right of eyes is to refrain from looking at anything which is unlawful. You should lower your eyes when speaking to 'namahram' and abstain from seeing cinema films with crimes and sins and beauty competitions, naked shows and photos and dancing and swimming with 'namahram.' All these are traps of Satan to deviate you from the way of God that leads to paradise.

### **38. The Rights of leaders and subjects**

Rule is service, and the best ruler is one who serves most efficiently, the rights of leaders and subjects have great significance for peace and security in a country. Therefore, the rights as written by the Imam play an important role and are as follows: It is incumbent upon sultan or a ruling authority to be just, and like a compassionate father towards his subjects and should thank God for giving power over them. People should be taught without treating them rudely or annoying them.

The ruling authority could be a good king and prophet like Solomon, or a good dictator, obedient to God or a good democracy with divine Godly constitution and so on, but when the rulers become tyrannical and disobedient to God, there lies the trial for the people by God.

God has made the people a trial for the rulers. God says: "Cast not yourself by your own hands into destruction. (2:195)" when the ruler brings evil upon you. Do not displease God as there can be no obedience to a creature of God (sultan or leader) in disobedience to the Creator.

The right of Wife: God has favored you with your wife (she is repose and comfort for you, honor her and treat her gently. (She is like your prisoner whom you feed and clothe) If she is ignorant you should pardon her.

Narjis khatoon, the mother of Imam Mahdi, was a prisoner of war. So was the mother of Imam Zayn al-Abidin, but they were better than all those free women who were nonbelievers.

A slave girl or a prisoner of war who is a believer should be given preference for marriage over any other woman, who is a nonbeliever or an adulteress.

The right of Slave: Your slave is a creature of God, and son of Adam and Eve, and your flesh and blood. You own him, and God has given you sufficiency to provide him with sustenance. Do not torment or beat this creature of God.

The slave could be nearer to God than his master.

### **39. Rights of people comprise safety for them:**

... And to keep harm away from them, to be compassionate and friendly to them, and to harbor kindness towards their wicked ones, and to be thankful to their beneficent and righteous ones. You should love for them what you love for yourself, and dislike for them what you dislike for yourself.

Their old ones should be respected as your father and mother, their youth are like your brothers, and their young ones are in the place of your children.

The right of the needy who asks you for help is to give him to fulfill his need and he should accept with thankfulness, and if you are unable to help him he should accept your excuse.

The right of a non-Muslim under protection of Islam is that he should not be wronged as long as he fulfills God's covenant.

The right of your Enemy: If his claim against you is true you give witness to it against yourself, and give him his full due.

If his claim against you is false, act with kindness and do not displease God (by being harsh). If you have a claim against your enemy, if true, be polite to him and do not deny his right. If your claim is false, fear God and abandon your claim with repentance.

If any one reproached or rebuked Imam al-Sajjad, he would say: "If I am as you say, I ask God to forgive me, and if I am not as you say, I ask God to forgive you."

\* The rights of womb relatives

The right of your mother is that you should be always grateful to her although no one can show gratitude to the mother to the extent she deserves it (unless through God's help).

Before you were born Your mother nourished you (in her womb) with her own nourishment. She gave up sleep for your sake. She clothed you to protect you from heat and cold. She nourished you with all love and care (so you should love and respect her throughout your life)

The Holy Prophet was repeatedly asked, "To whom should I be kind and devoted more than

to any other person?" Thrice, the Holy Prophet replied: "Your mother..." "Then to whom?" the Holy Prophet was asked. He said: "To your father and then the nearest relatives." After describing all these rights, the Imam says: Blessed is that person whom God helps in discharging all these rights which are incumbent on him to make him an ideal and perfect person on the Highway to Paradise.

#### **40. Glorification of God**

Sa'ed ibn al-Musayyab said that Imam al-Sajjad once recited this glorification and said: This is the greatest glorification and it is from the Holy Messenger of God (S.A.W.): Glorification (to be said while prostrating after accomplishing a two-unit prayer):

Glory be to You, O God! I beg Your loving care.  
Glory be to You, O God! And You are Exalted, High.  
Glory be to You O God! And Honor is Your wrap and veil.  
Glory be to You O God! And Majesty is Your cloak.  
Glory be to you O God! And Greatness is Your Might.  
Glory be to You in Majesty! How Majestic You are!  
Glory be to You! You are glorified in the highest (assembly)! You hear and see what is beneath the ground.  
Glory be to You! You are aware of every secret conversation.  
Glory be to You! The (ultimate) place of all complaints.  
Glory be to You! Present in every gathering.  
Glory be to You! The one relied upon with great hope.  
Glory be to You! You see all that is in the caves at the bottom of water.  
Glory be to You! You hear the breaths of fishes in the caves of oceans.  
Glory be to You! You are aware of weight of the heavens.  
Glory be to You! You are aware of weight of the earths.  
Glory be to You! You are aware of weight of the sun and the moon.  
Glory be to You! You are aware of weight of the darkness and the light.  
Glory be to You! You are aware of weight of the shadow and the air.  
Glory be to You! You are aware of weight of the wind, and how much heavier it is than the dust particle.(which floats in it)  
Glory be to You! the Most Holy! the Most Holy!  
Glory be to You! How astonishing! that one who knows You does not fear You?  
Glory be to You! My God! And Yours is all praise.  
Glory be to You. The Most High! The Most Magnificent!  
Note: God's Light is everywhere, within the hearts of all men and jinn, angels, birds and animals but it is not confined to any single body or person like Pharaoh or Buddha.  
God's light is all over the universe in all the satellites, sun and stars. It is in the Kaaba, Churches, Synagogues, Mosques, mountains, rivers, trees, and houses and in the Throne (Arsh), but none of these can accommodate God, who is Omnipresent.  
God's light is primal and exist from eternity. His creations did not display God's light (Neither X-rays nor lasers). God's light is hidden and manifest at the same time, even in perfect darkness.  
A holy Imam has said God's light is within every creation without being a part of it.  
A holy Imam has said God's is with us and from within He annuls our intense and resolutions.

Time and Space are relative concepts and are not applicable to God who is spiritually near

and distant at the same time. God's light is present in the darkest night though invisible. It is present even in evil hearts and can guide them to become lovable creatures, who are provided with food for their souls through "zikr". The highest "zikr" is salaah and recitation of Holy Quran for the guidance on the highway of God leading to paradise.